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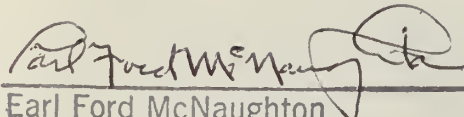


AUGUST 15, 1935

A NEWS SHEET FOR INDIANS
AND THE INDIAN SERVICE

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I N D I A N S A T W O R K

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MAKING THINGS WITH TOOLS, SIA DAY SCHOOL





• INDIANS • AT • WORK •

A News Sheet for Indians
and the Indian Service

VOLUME III · · AUGUST 15, 1935 · · NUMBER 1

The Indian schooling system, for many years, was distinguished by an almost total uniformity; and this uniformity was an imitation of white schooling of a generation gone by.

In contrast, the Indian schooling system today is distinguished by a great diversity and it is moving toward a still greater diversity. Already the Indian schools contain more variety, probably, than the schools administered by any state in the Union.

The re-making of the Indian school system, into something that fits each one of the myriad differences of situation and need of two hundred and twenty tribes, has not been finished. On the contrary, it has only been started.

The results already have been suggestive to education as a whole. In months and years to come, the results may become indispensable to education as a whole.

Indian schooling has become, in its possibilities at least, a satisfying and distinguishing professional career for those who have it in them to be enterprising, practical and creative.

This editorial states some of the conditions which are and which must remain controlling in the program of Indian schooling; and it states some of the ideals or goals which will be pursued for so long, at least, as this Administration holds office.

Some Financial Facts

Through concentrating on boarding schools, the previous Indian Office schooled about 22,000 Indian children at a cost of about \$9,000,000 a year. The limits of increased appropriations had been reached; indeed, appropriations had started to shrink; yet because boarding schools were so expensive, the money did not begin to supply the schooling needs of the Indians. There were then known to be 17,000 Indian children with no schools at all; we now know that the actual number was greater than 17,000.

Hence, other considerations wholly aside, it became clear a number of years ago that some of the boarding school funds must be shifted to a less expensive type of work, which necessarily meant the Government day school or the public school. Attendance at boarding schools has been cut from about 22,000 to about 14,000. The savings partly have gone into the placement of a greater number of children in day and public schools, and partly they have gone into meeting the sharp decrease in total appropriations for Indian schooling--a decrease over which the Indian Office has had no control.

The Future of Boarding Schools

But the changing program has had and will have other motives than financial. Boarding schools, to win a future for themselves, must justify their heavy cost by unique services. They, like the day schools, must serve the total Indian community. They, like the day schools, must fit Indian children for actual life. And they must serve the advanced need of Indian children for training in leadership, and agriculture, and arts and crafts, and business management, and in specific vocational or pre-vocational needs. Hence, boarding schools now are undergoing diversification. Details have been given in INDIANS AT WORK from time to time. Enough to say here, that the program of diversification is an established one but the boarding schools, generally speaking, like schools everywhere, are continuing to lag behind the program. Some very fine pioneering has been done by some boarding schools. The Indian boarding school has a varied and a tremendously important future if only it can break past the imposed and local routines, and reorient itself as an agent for discovering and meeting Indian need.

The Public Schools

Turning from boarding schools, we find an increase of children from 48,834 in the public schools in the fiscal year 1932, to 57,839 in the fiscal year 1934. This numerical increase signifies less than does the fact that tuition payments and the arrangements with states under the Johnson-O'Malley Act have been so used as to improve radically

the quality of many of the public schools where Indian children attend. In addition, nearly a million dollars has been granted this year, through special bills passed by Congress, for the enlargement and betterment of public school plants attended by Indian children.

The Government Day Schools

Indian Bureau day school attendance has risen from 5,065 in 1932 to about 9,000 at present. But to an outstanding degree, it is the qualitative, not the quantitative, change in day schools that calls for notice.

The Indian Bureau day schools of years gone by were sub-standard replicas of public schools.

They now, by and large, serve as pioneering agents, going far beyond the public schools in the flexibility of their curricula and in the many-sidedness of their uses.

Much has been heard about the Navajo day schools. Less has been heard about many other day schools, of which an Oklahoma example could be mentioned as one. The Kallihoma School in Pontotoc County, Oklahoma, was built by the Indians themselves. The school principal, a Klamath Indian, instructs the classroom and directs the practical shop work and the community activities among the men and boys. His Cherokee Indian wife, utilizing the rustic community house which the Indians built, directs the sewing and quilting clubs and teaches the canning of vegetables, meats and fruits. This community house is equipped with sewing machines and canning and cooking apparatus. The

school has a demonstration garden, a cow with a young calf, good hogs in pens built by the community, and pure bred chickens.

Those who dread the mythical reaction into paganism and primitivism which the day schools are said by some commentators to be facing, will be reassured to hear that the school has likewise a radio, a victrola and a piano.

As told in a recent report on this school:

"The school plant (and activity) so far excells the white school (one and a half miles away) that the whites are now asking to attend the Indian school *** The influence is spreading to the Indian homes. Several new homes similar to the attractive community log house have already been erected. *** The social force created in this project will increase in momentum until it reconstructs the life of the community and integrates these people into useful citizenship. ***A Sunday school has been organized with an Indian superintendent, secretary and treasurer, and the men have organized their farm bureau."

A deeper reach of effort is seen in the day schools among some of the tribal Indians. Here, the problem of conserving and using the natural resources is an overwhelming one, and the schools build their activity around this pressing problem. Conserving the soil; breeding up the sheep; flood-water farming, and the use of irrigated land; the use and increase of native plants; marketing of produce and the buying of commodities: these are natural elements in the curricula of these schools. The school life of necessity is bi-lingual, because the schools serve adult and child need alike and most of the Indians as yet do not talk English. English is learned more genuinely and more rapidly than it ever was in the segregated boarding schools, and it becomes a living language, into

which the personality of the child molds itself. But the native language is not frowned on.

These same tribal areas contain motivations, inspirations and disciplinary customs which have been built up through many ages of Indian experience and striving. The schools, with due caution, it is to be hoped, but with an active and persevering pursuit, are endeavoring to know about these tribal resources and strengths, and to encourage them, to utilize them, and build them into the total and greatly changed world of the school.

Stereotyped vs. Creative Schooling

Stereotyped schools yet survive in the Indian schooling system as in the white. They go through their pre-ordained motions (although no longer pre-ordained by the headquarters staff of the Indian Office), and they may instill life and real training in the children or they may simply go through the motions. And the stereotyped school can plead immunity from criticism because it does maintain its stereotype, and if the stereotype be an ill-adapted, even a meaningless one, the blame is not on the school. But does this immunity from criticism help the Indian child?

Now that many of the Indian schools have broken from the stereotype, they have to be judged by their actual production in terms of energized individuals, of released social energies, of intelligible human and social programs, and by the actual mastery which their pupils establish over necessary subjects. The school takes on the visible imperfections of life itself. That is as it should be. Education which

fears to be imperfect had better be relegated to museum shelves. The imperfection of life, and its reality and its boundless possibilities, are found in these de-stereotyped schools.

The picture would not be complete without a mention of special educational innovations such as the leader training camps of Indian ECW, the activity schools going on during the school vacations this year, the nurses' training school about to be commenced at the Kiowa Hospital and the important health school conducted last year and this year at the Santa Fe School under the leadership of Miss Sally Lucas Jean. And the trachoma school at Fort Apache should be mentioned, with the important item that through this school there has been given to the world, within recent months, the long-awaited clinical demonstration that trachoma can be transmitted through a specific implanatation of the virus or germ upon living tissue. That is the first step toward bringing trachoma under control.

When the whole sweep of the Indian educational effort is viewed in bird's-eye, it becomes clear that the many-sided effort of numerous men and women across a number of years has revolutionized the school situation, in directions obviously permanent and good. And the Indian schooling adventure in the years to come appears as a profoundly exciting and challenging one.

JOHN COLLIER,

Commissioner of Indian Affairs

TWO YEARS OF INDIANS AT WORK

Two years have passed since INDIANS AT WORK was first published. From a slender bulletin it has developed into a magazine dealing with every phase of Indian life. Striving to give information on the progress along all fronts, the magazine has been deeply integrated with Indian life. It is read to tatters in the ECW camps. It is used as a reader in many schools. The magazine has but mirrored forth the development of the present administration Indian policies. Two years ago the Wheeler-Howard Act had not yet been passed. Today, reorganization is a reality. The rapidity with which the Reorganization Act is being translated from a world of theory into a world of action, shows a new life springing up among those Indians with wisdom enough to understand its significance.

In the past two years Indian life has been revived as with a transfusion of blood, through the ECW projects. Indians working together in groups have been lifted from apathy to enthusiasm. The far-flung change in education has been elsewhere discussed in this magazine, which at the beginning of the school year is lending its pages to the educational program. From all those who returned from the field, the evidences of a renewed and vital life reached the Office.

The two years of the life span of INDIANS AT WORK have been notable ones for the Indian communities throughout the land.

THE INDIAN EDUCATION PROGRAM

By A. C. Monahan

Hastily, the following reviews certain steps in the Indian education program which will indicate the progress along the lines outlined by the Commissioner in the preceding pages.

The non-reservation boarding schools have been placed under immediate charge of a Committee in the Indian Office through whom all matters relative to them will clear, headed by Miss Mary Stewart, Assistant Director of Education; Miss Edna Groves, Supervisor of Home Economics, and Mr. James Arentson, Supervisor of Industrial Education. Carefully worked out "definitions" for these institutions have been prepared and approved by the Commissioner, under which the schools will function. The definitions define the type of work for the various institutions, territories to be served by the various schools, age limit of pupils and qualifications for admission. While these schools have been largely vocational in the past, they have given considerable time to ordinary academic subjects of the upper grades and secondary school curricula. These courses will be curtailed so that the schools may be more wholly vocational and fit the boys and girls for active occupations, in which they may find occupations on Indian reservations and in Indian communities. Vocations which fit Indians for city life, will be curtailed.

In addition to what may be called their regular students, all of these institutions will conduct short courses in practical trades during the school year and during the summer months. Several such schools have been conducted during the past year. As an example, groups of tractor mechanics working on various reservations were sent to four of the institutions during the past year for six weeks of intensive training under instructors loaned by the manufacturers of the tractors. Others were sent for instruction in the care and upkeep of graders used in road, ECW, and irrigation work. During the present summer the majority of the institutions have short courses in agriculture, concrete work, simple house framing, auto mechanics, and other similar courses.

Several of the institutions will offer during the coming year special courses to advanced students in what may be called civic participation work. These schools have been authorized to accept 20 students each, selected jointly by them and by the jurisdiction superintendents. These Indians must have completed the equivalent of graduation from Haskell or other non-reservation schools, and who because of education, training and native ability seem to be young men and

women who will become leaders on reservations in the type of organizations that will result from the Indian Reorganization Act. These are non-paid positions for the most part--as chairman or secretary of tribal councils, stock associations, cooperative Indian stores, advisory school committees, health committees, chapter organizations, and so forth. The courses will include a large amount of field study on jurisdictions in the vicinity of the schools, so that the Indians may acquire a certain amount of practical information concerning the types or organizations that may be formed and also types of work being carried out on the reservations. Instructors will be borrowed from various branches of the Service for courses lasting from a few days to two weeks on various technical subjects.

A similar Indian Office committee has been set up for the reservation boarding schools, to which will be referred matters submitted to the Office by the jurisdiction superintendents.

The day schools in the Indian Service have a particular function. It is generally recognized by educators and others that day schools are more effective from the wider viewpoint in education than are boarding schools. Children attending day schools do not lose contact with their homes, their home people and their home life. They are educated in terms of their home life. If the classroom work is effective, much of the benefits which the children receive in their education is carried into their homes and benefit the entire family. Lessons in the practice of personal cleanliness may be cited as an example. Other instances may be mentioned in the home gardens, poultry work, and the performance of household duties carried out at their homes, under the direction of the classroom teacher in the school. "Home project work" was a title adopted for such work in public and special schools throughout the United States some 25 years ago. The name has in a large measure gone out of existence, but the idea prevails and the plan under other names is in active and successful operation.

The question of who should be permitted to attend reservation and non-reservation boarding schools has always been a matter of considerable doubt, particularly in the minds of the Indians themselves. These schools exist for the children who have no opportunities in their home neighborhood for the type of education which they desire, and for orphans and other homeless children. A definite plan has been approved under which children shall be recommended to the schools by the various jurisdiction superintendents, they in turn relying upon their social service workers and others in their jurisdictions most familiar with the needs of the individual Indians. The schools themselves will pass upon the recommendations of the superintendents in order to be sure that students are enrolled who may profit by attendance at the school.

For young Indians desiring to attend colleges, either through the benefits of scholarship loans provided in the Indian Reorganization Act or through tuition provided by Congress in other appropriations, placements will be possible in public high schools and colleges. In certain cases these young men and women may be supplied with board and room at one of the non-reservation boarding schools. The number that can be thus taken care of is, of course, limited.

In the Government day schools for Indians exists an excellent opportunity for breaking away from the so-called formalized or stereotyped curriculum, and developing an active program in which the so-called "Three Rs" may be correlated with life training through pre-vocational activities, home making activities, health activities, and cultural activities. The importance of reading, writing and arithmetic should not be underestimated, but it must be remembered that these subjects are but tools to a full education and have relatively slight value unless they are made useable and continued in use during the entire lives of the pupils. The mere ability to read, for instance, has little value unless the ability is used in after life. Reading for pleasure is, of course, an asset. Reading for information is a greater asset. However, ability to read and interpret printed instructions and to put into operation the instructions in life improvement is a much greater asset. There is available in the United States a great deal of instructive literature in the form of Government, State and other bulletins which have direct application to the improvement in living. Such bulletins have to do with all phases of life, but particularly with agriculture, home making and health. If Indians in their lives after school are going to make use of such available printed instructions, they will have to be taught in the school how to do so.

The process is simple. The Indian boy attending a Government day school who cultivates a home garden, following directions given to him in a printed bulletin by the State Agricultural College Extension Service, and guided by his instructors in the school, will learn it. The girl who makes bread at home following the printed instructions in a similar bulletin, and under the guidance of the home economics teacher, learns this lesson. The children who at home practice personal habits of cleanliness, following directions given them in printed instructions and under general supervision of the school, are also learning to use the tools which will be available to them throughout their lives. These home activities together with other activities carried out in the school shops or on the school campus form a basis for a considerable amount of practical arithmetic, practical reading and practical writing. One of the best evidences of this is the success with which it has been carried out during the present summer by

some 70 or 80 first, second, third, and other grade teachers in non-reservation boarding schools who have been assigned to conduct special summer schools in public school and other buildings in Indian communities and on Indian reservations.

Another phase of Indian education which at the present time is receiving and must receive considerable study, has to do with the large number of Indian children who are attending the public schools and for whom the Government is paying tuition. They are some 50,000 in number. Schools which they are attending rate from "excellent" to "very poor". Through friendly cooperative efforts on the part of the Indian Service Education Field Agents with County Superintendents and local school authorities, I feel that much can be done to improve the work of the poorer of these schools. I do not feel that the Indian Service should be satisfied with and continue to pay tuition to schools below a reasonable standard of efficiency. A very definite function of the Indian Service educational staff should be to assist in every possible way the improvement of public schools attended by Indian children.

* * * * *

The Legislature of California has recently passed two Acts for the benefit of Indian education in the State. In effect, the first permits the territory in any Indian reservation of the United States Government to be formed into an elementary school district or included in whole or in part in any existing or new elementary school district.

The second prohibits the governing boards of the school districts of the State from establishing separate schools exclusively for Indian children who are wards of the United States or children of other Indians who are descendants of the original American Indians of the United States. In other words, this guarantees the right of Indian children to attend public schools for white children throughout the State.

The first of these two laws was necessary because a legal doubt existed whether or not land owned by the Federal Government in trust for the Indians as a reservation could be included in a state school district.

MUSIC IN PUEBLO DAY SCHOOLS

By Helen L. Kinnick

Associate Supervisor Elementary Education

When Pueblo babies cry (and even Pueblo babies sometimes do) grandfather always knows just what to do. He calmly reaches for the little drum always handy on its wall-peg for use in such emergencies. He taps and sings softly. The child in the shawl on grandfather's back rocks his tiny body in time to the drum beats and is soon asleep. When the baby is a little older, he stands between father's knees to help play the big drum. His chubby fists in father's strong, sure hands feel out the rhythms; his eyes follow the movements of the dancers; his ears drink in the song. A few years later he joins the dancers in the plaza. For this he has been carefully rehearsed as mistakes will not be tolerated. At the age of six, a Pueblo child may be a finished artist in the complex and varied rhythms of tribal song-dance-dramas. And then he starts to school.

Schools are learning to work with this creative force of Nature, not against it. The Indian school, at its best, furnishes an environment of freedom and appreciation in which children are guided and encouraged to use their wealth of rhythmic resource as a means of self-expression and self-discovery. At school children are encouraged to sing their own songs and dance their own dances. Responsible Indian employees insure that nothing is used which would offend the community. Parents and leaders are invited to the school to help so everything will be done in the approved way. With Indian songs only Indian instruments are used so the interpretation will be quite natural. In dance songs the children choose for themselves the dance group and the choir. It is interesting that in Indian songs they have absolute pitch, while with songs in English it is necessary to use a pitch pipe and work for head tones and clear enunciation.

The smallest children are trooping gaily into their classroom at Jemez Day School. Each finds a place in the circle of chairs. The beginners are shepherded by the Indian housekeeper who gives them explanations and advice in their own tongue. "Play band", pipes a chorus of voices. At the teacher's nod two small helpers bring boxes of instruments made by the children themselves and decorated with their own designs. Drums of several sizes, rattles, notched rasping sticks, sand-blocks, bells, horse-shoe triangles and tamborines seem most popular. The beginners receive jingle bells because they are easy to play.

Probably first Indian songs for children, then rhythm games, and finally the Eagle Dance with a phonograph record supplying the choir. By

this time the beginners appear quite nonchalant. Yet they cannot wholly conceal enthusiasm over the luncheon of crackers and milk. First grade girls now take the quintuplet baby-dolls out of their cradles for a fresh diapering all 'round. These dolls are already celebrated in song, verse and story, composed, read and sung by their young nurses. Some songs are in English; some in Indian. Sometimes they make new words to fit familiar airs; sometimes words and tunes are all their own. These they like best. The Pueblo people are making new songs all the time. So to their children the idea of making a song is not at all startling. They attack the job with perfect confidence.

Songs grow out of children's experiences both in and out of school. Many extol the charms of pets--dogs, cats, rabbits, chickens, ponies, even pigs. Songs of horses to a galloping rhythm were recently composed by younger boys at San Felipe. Pet lizards have their antics recorded in detail, even unto forty-nine verses. At Sandia a charming Indian game song concerns the mountain witch who steals child-rebels against the ordeal of hair-combing. A game song at Cochiti calls the animals to come and play.

Recorded rhythms are enjoyed, but they do not sit and listen for long. They must respond to music through movement and are clever at devising original dance patterns and dance dramas to recorded music.

When studying other peoples, older children enjoy folk-songs and music which is characteristic of various nations. Playing band with recorded music is great fun and may lead to interest in real band or orchestra work later. At least half the joy of rhythm orchestras comes out of making the instruments. Often this construction leads to interesting social study units. At San Juan making drums led to a study of drums around the world, with many interesting comparisons. At Paraje and Encinal tanning hides for making tom-toms led to a study of methods of tanning and uses of raw-hide and leather.

In creative music the value lies in the development of the child; the end-product, as music, is seldom worth preserving. The efforts described are meant to help children discover and develop their own talents and especially to increase their respect for and knowledge of their own cultural heritage.

* * * * *

INDIAN CLAIMS

Satisfactory settlement of Indian claims has been brought a step nearer with the passage by the Senate on July 29 of the Indian Claims Commission Bill. There is pending before the House a companion bill and it is hoped that action will be obtained thereon during the present session. This legislation authorizes the establishment of a Commission to hear any and all Indian claims and to make recommendations to Congress either for direct appropriations in settlement of such claims or reference of the claims to the United States Court of Claims for final settlement.

ENVIRONMENTAL EXPERIENCES OF INDIAN CHILDREN AND THE ELEMENTARY SCHOOL CURRICULUM

By Rose K. Brandt

Supervisor Elementary Education, Indian Service

It is the purpose in the elementary school years, approximately from the age of six to twelve, to ensure for the Indian child the greatest possible growth, physically, mentally, emotionally and socially. In order that he may increase normally in power in all these directions, the school must go to the family, to the community, and to the nature background for the sources of school life to be developed during these years.

Rhythm Of Community Life

As is the case of other rural children, Indian children share intimately and are part and parcel of all phases of family and community life and enterprises. Insofar as is possible, therefore, school activities are likely to parallel those of the community. When preparations were being made for the Shalico, a celebration in dedication of the new homes in the village, Zuni children's school art, their stories, their calendars and their conversation concerned themselves largely with matters relating to the coming fiesta. In October, interest centered about pinons; in February, it was prairie dogs; and in March, pottery. When at McCarthy's a new church was under construction the children actually participated by peeling and hand-carving the vegas placed above the chancel and studied early church architecture of the Southwest. In a Sioux day school the fall of the year furnished serious consideration of the necessary preparations that were under way for "getting ready for winter". These included, among others, such work as digging and storing potatoes, canning, drying meat, and banking the house at the foundation to keep out the cold. Pueblo children's art too, reflects the life of the community. Buffalo and deer dances are likely to furnish the theme during the hunting season; a field of tender young corn plants or a peach orchard will probably serve as inspiration in spring; and in the fall the red pepper furnishes the motive for a gathering-peppers scene or a Pueblo home scene with the brilliant red peppers pending from the vegas.

School Gardens

School gardening has long received considerable emphasis especially in the Sioux country, the products forming an important part of the daily school lunch served in all these day schools. Selection of seeds, planning of the plots, preparation of soil, planting and transplanting furnish a stimulating basis for mental and physical school activities in the spring of the year. Home gardens, too, are fostered; seeds are secured for the children, and help and encouragement afforded through direct supervision from the school. Teachers

of a given area take turns in leaving for the summer in order that children's home and school gardens may be adequately supervised. School window boxes were constructed in Zuni; cabbage, chili, and tomato seeds were sown; and the plants used in the children's own gardens. Much of this work was done under the immediate direction and supervision of the farmer. At Oraibi the children raised an abundance of spring vegetables that the people of the community were glad to buy all that could be spared.

Local Food Sources

The importance of local food sources received attention in the Ponema School at Red Lake during the season for harvesting wild rice, emphasis being given to the superiority of the Indian method of gathering rice over the machine method of the white man because of the injury to the plants by the latter method. Also, special dietary value of the whole rice as opposed to polished rice received attention. The study of fish formed a meaningful part of the curriculum at this same school and included raking up and burning dead fish washed ashore in order to eliminate a source of fly breeding. Maple sugar time and again furnished valuable curriculum opportunities at this same school and was capitalized by certain of the teachers. Even though the children had observed all the processes involved in home production of maple sugar, it was nevertheless educationally valuable for them to have the personal experience from tapping the trees to catching the liquid and boiling it to sugaring off and finally consuming the products of their own efforts. In discussion emphasis was placed upon need for cleanliness in all the processes. In addition, it was shown that clean sugar brought the better price in marketing.

Sanitation - Flies

Protection of food from flies was carefully taught. At Ponemah, Minnesota, a simple outdoor drying rack was constructed by the children and mosquito netting was used to protect the jerked beef against flies while drying. Similarly, when at Shell Creek, North Dakota, choke cherries were stone-pounded in the usual local method and spread in pans to dry, mosquito netting was provided for fly protection. Children had experimented with chemicals, had found and marked breeding places and had used commercial chemicals to rid the boarding school of flies. They had made and used such simple home-made exterminators as fly traps, swatters and poisons. Serious study had been made of what factors made breeding places. Infant mortality also had been discussed in connection with the fly study.

Family Gardens

In the Pine Point community in Minnesota, each child was encouraged to bring to school a vegetable raised by the family. The result was such a bewildering variety of vegetables that the school cook suggested a community dinner. Consequently, the mothers, teachers and children participated in the preparation of dinner for the entire Indian community. The older girls had lessons on the preparation of vegetables and made recipe books, and all the

SCENES FROM ELEMENTARY SCHOOL, EASTERN NAVAJO, CROWNPPOINT, NEW MEXICO



The Dolls Must Be
Cared For.

Jemez Beginners
Building Adobe
Houses For
Model of Vil-
lage.



Free Play Period.

children, boys as well as girls, had an opportunity to learn of the value of vegetables in the diet.

Raising Animals

Animal life furnishes an important basis for school activities. A consideration of the value of sheep in the life of a Pueblo community led to an absorbing study of the part sheep play in meeting needs of the entire world, geographic location of sheep raising industries, marketing, manufacturing and so forth. Hand carding, dyeing and weaving the wool and tanning the hide and making shoes according to the Pueblo pattern for their own use taught the use of materials.

The study of the value of milk in the diet and of beef and milk types are most successful when a good cow is kept at the school. Boys' and girls' calf and pig clubs are valuable provided that child development rather than end product is the main purpose.

Raising Chickens

Setting a hen and watching developments is often done in early grades and proves of absorbing interest. At Oraibi, in addition to the gardening, hens were raised with feeding and other care so successfully carried out that a surplus of eggs enabled the children to sell some to the community. At Cornfields, Southern Navajo, last spring enough hens were set at the school to enable every family represented in the school to receive a small brood of little chickens. As the children had learned by actual practice how to care for them, it was hoped that they would raise some at home.

Pets

Local wild animal life receives considerable emphasis in most Indian schools. Bird study is carried on in practically all day schools. At Jemez, New Mexico, vivariums care for several reptiles, insect life too, receiving study. At Riverside, Oklahoma, a group of six year old children gathered so many animals that they virtually turned their classroom into a menagerie. A snake, rabbits, a turtle, and a raccoon are merely indicative of the variety of animal life represented. All their activities during that entire year centered around the animal life represented and the children developed in skills by leaps and bounds and were far in advance of the usual first grade child in scholastic achievement at the end of the year. The next year they raised bees and had an equally happy and successful year. Children's happiness in caring for pets was capitalized at the Pine Ridge Boarding School by providing a puppy for the primary grades.

Plants

Constructing an herbarium gave the children familiarity with useful desert plants. A few medicinal plants with alleged healing value are also included in

such a record made by a Navajo girl from San Juan Boarding School. Studies of local wild flowers are commonly made at Sequoyah, Oklahoma. A wild flower garden was made and attention given to landscaping the grounds. At Riverside, in the same state, children's conversion of the woods across the road from a school dumping ground into a beautiful park led directly to a botanical study of trees and local wild flowers.

Lumber

At Neopit, Wisconsin, where the Indians operate their own sawmills, an excellent study of trees and lumbering developed. Identification of trees by bark, wood and leaves was undertaken. Lumbering was studied as a whole industry, including manufacture of buttons, cellophane and so forth, from pulpwood. Values and uses of sawdust were included. Visits were made to the sawmill. Labor received consideration with emphasis on the high degree of skill necessary for the men to do many of the mill jobs effectively.

Native Craft Materials

In several of the Pueblo schools the parents accompany teachers and children on excursions to locate dye plants to be used in dyeing wool. They also went on excursions with their children to locate earth colors to be ground and used for painting at school. Tanning leather and the study of leather and leather products is fairly common. At the Pine Ridge Boarding School an ungraded group of children tanned skins and prepared both sinews and sole leather for moccasins, sewing on the beads with their own thread made from sinew. They secured porcupine quills and dyed them in the old manner of their tribe and used them in leather decoration. Since eagle feathers are no longer procurable, small chicken feathers were dyed for use in their tribal decorations.

Household Tools

Simple articles are constructed for the home such as shelves and cupboards. Furniture needs for classrooms are met by children's efforts. Boxes and crates are turned into chairs, cupboards and bookcases. A class of boys at Fort Defiance made a chest each which he carried home at the end of the year and which contained his personal belongings; at Keams Canyon fifth grade boys constructed window boxes for their classroom; a curio table and some rustic chairs made from cedar. At the end of the year each boy took home a sample chair which he had made.

No formal "course of study" is set up in advance as nature study or agriculture for use in the elementary grades. Indian children's school activities and enterprises, however, based as they are on their total background, give large emphasis to nature, to animals and to growing things.

INDIAN ART IN THE SCHOOLS

By Dorothy Dunn
Department of Painting and Design
United States Indian School, Santa Fe, New Mexico

Indian day schools, as well as the resident ones, relate Indian art to other classes. The children illustrate their own poems or stories, or paint their conceptions of other things which relate to their tribal life or which they learn through various activities. The graphic arts help greatly in surmounting bilingual difficulties among the younger children, who mainly comprise the attendance of the day schools. Their paintings are spontaneous and delightfully naive and fresh, almost without exception, because the majority of day school children have had fewer foreign art influences than many of the older ones attending the resident schools. Most of their work is done on a large piece of wrapping paper, or sometimes on the wall with native earth colors.

Earth colors are the most thoroughly traditional material for Indian paintings, for in the ancient cliff caves walls were painted with them thousands of years before commercial paints were introduced in America. Most of the Southwest schools have been experimenting with earth colors during the past year, and are now using them almost exclusively. The children dig clays and gather colored sandstones, pound and wash the color from them, and prepare it for tempera by grinding it and mixing it with glue.

They use the colors on paper or on dry plaster, and on whitened adobe walls mainly, but a few students of the Santa Fe School have been trying true fresco. They prepare a plaster of native sands and lime, and paint it while wet with earth colors in order that the result will be permanent when dry. The colors--iron oxide reds, browns, purples and yellows, copper greens and blues--are soft and harmonious, ideal for murals because they "stay on the wall." They are particularly adapted to the Indian's style of working, which is flat and decorative, without roundness and perspective.

If the Indian schools, through their art classes, should impose academic principles and technique of painting and design upon the students, they would be engaging in the destruction of one of the world's most unique and beautiful art forms. In spite of the fact that many young Indian artists come to them and ask to be taught drawing and design "like the American artists do," the Indian schools must refuse to do so. They must do everything possible through a thorough study and an intelligent handling of the situation to help the children recover, maintain and develop their own art. In doing so they not only deal honestly with the young artists but help to make a very valuable contribution to art in general.

The modern Indian school, particularly in its aesthetic phases, is really a great deal more than a place of natural growth for Indian boys and girls; other schools, organizations and individuals are looking more and more to the Indian schools for guidance in Indian art appreciation.

Indian art has long been a deplorably neglected phase of art education and appreciation in the public schools and the art schools. Art histories and texts have accorded Indian art an extremely small, if any, place. The average student knows far more about classic Greek art than he does about American Indian art. The popular conception of Indians, Indian life and art, has become as set and senseless as the Washington hatchet and cherry tree idea. Tepees, canoes, war bonnets, scalp locks, swastikas, gaudy colors, arrowheads, peace pipes, and "ugh-ughs" have become synonymous with the American Indian. And such irrelevancies actually have about as much real significance as the ridiculous hatchet and cherries.

But with such forces as the Laboratory of Anthropology and the Indian Arts Fund of Santa Fe, the enlightened policies of recent Indian administration and the progressive attitude of modern education at work, the outlook for American Indian art is very much brighter. In fact, it seems quite possible that it may yet occupy its well deserved position as one of the great arts of the world.



Deer

PAGEANTRY IN THE INDIAN SERVICE

Pageantry has a real place in the school programs of the Indian Service and serves a great purpose in portraying the history and culture of the American Indian. One has only to check over a few presented this year in varied sections of these United States and to take cognizance of the titles, for instance,

"CORONADO'S QUEST" presented by the Albuquerque Indian School, Albuquerque, New Mexico.

"INDIAN PROGRESS OF THE WASHITA VALLEY" presented by the Riverside Indian School, Anadarko, Oklahoma.

"THE PAGEANT OF THE WA-KA-RUSA" celebrating the fiftieth birthday of Haskell Institute, presented by the students of Haskell Institute, Lawrence, Kansas.

to realize that the schools make no mistake in developing pageantry as an important feature of the program.

Time and space do not permit discussion of each pageant mentioned. Suffice is to say that each will be remembered for many years to come in the states wherein they were given.

Mrs. Margaret Pearson Speelman, Girls' Adviser at Haskell Institute, Lawrence, Kansas, an outstanding figure in the creation and execution of pageantry, has been kind enough to write the following on pageantry in Indian schools.

PAGEANTRY IN INDIAN SCHOOLS

By Margaret Pearson Speelman

Girls' Adviser, Haskell Institute

It was Oscar H. Lipps who first taught me to have a great respect for everything that was fine and dignified in Indian history and culture, and how to hunt for it in the annals of America. It was Clyde M. Blair who first, as far as I am concerned, conceived the idea that a historical pageant might present to a skeptical community the contribution the Indian had made and was making to the commonwealth of Oklahoma.

Pageantry has a great and dignified part to play in presenting the history and folk lore of the Indian. The native costumes lend a colorful background for the action; and the great out-of-doors, the natural setting for Indian life, is surely the proper place to present stories of a nature-loving race.

Then too, the sign language of all the tribes makes it possible to dispense with dialogue, which always presents difficulty in out-of-door settings. Dancing and music are fitting accompaniments to pageantry. Here is the chance to encourage and present the age-old ceremonial dances of the Indians, the tribal songs, the throb of the drums, the exquisite melody of the flute. Every bit of the action should be musically accompanied, and wherever it is possible, that music should be Indian.

In preparing the "Pageant of Oklahoma" given at Chilocco as part of the commencement exercises in 1929, I hunted for everything I could find in print or in tradition in order to develop the pageant. When the pageant was written, when the musical setting had been carefully selected, I called all the participants together and told them of the plan. It was to be a depicting of the life of Oklahoma tribes, of their great gifts to the State, of their pride in their accomplishments; everyone was urged to go into the execution of this with the solemnity and devotion of a great religious experience.

There were amusing episodes: the painter and the director of the farm broke the yoke of oxen. There were beautiful experiences, as when Mother Wind, of blessed memory, rode in with the first load of students for the new school, as she had ridden in forty-four years before. And there were heart-breaking episodes, as when during the depicting of the "Trail of Tears", the visiting members of the Five Civilized Tribes wept openly and unashamed, as the Reverend Bushyacad, famous Cherokee divine, comforted his people on that infamous trek. Every child in the school took part, every member of the staff helped in the preparation and presentation, and alumni back from the

great War, entered into the finale with thanksgiving. Few visitors, before that night, had ever known the many Indian names that have been honorably woven into the fabric of Oklahoma history. The students took new pride in the achievements of their forefathers.

Then came the time for another, to depict the valor of Indian men and women, and we presented "A Pageant of Indian Heroism". Here was shown the Virginia Princess, Pocahontas, and her contribution to the first white settlement of the Old Dominion; the Delaware Paminent and his friendship for the gentle Penn; Tecumseh and his dream of an Indian Confederacy; the intrepid Sacajawea, the Bird Woman, who opened up an empire; the five devout Nez Perce and their courageous search for the "Book of Heaven", and again the heart-breaking "Trail of Tears", one of the most impressive events in Indian history. Again our visitors and our students learned of Indian honor and valor. This pageant was taught, costumed and produced as part of the Auditorium Program, which I directed at that time, at the Chilocco Indian School.

In 1930 Haskell Institute was celebrating and entertaining at the Home Coming, and I was asked to help. Then developed the "Pageant of Great Gifts", presenting the contribution the Indian has made to American civilization. To the spirit of European civilization which invaded our shores, in the "Age of Discovery" the Indian brought these gifts--hospitality to the Spaniards and to Columbus; the arts and crafts of the Southwest to Coronado and the Spanish who remained in that picturesque country; furs to the French. Then with the "Age of Colonization" they brought tobacco to the Virginians, corn to the New England Colonies; and peace to the Quaker settlement. The "Age of the Great Trail", and again Sacajawea led the exploring party to the vast Northwest. It dramatized the old Indian trails, that became the pathways for the great cattle industry of the Middle West, and the new trail that all Indian young people must take in order to work hand in hand with the civilization that surrounds them.

In another year the teachers of Kansas, in convention at Lawrence, asked us to depict for them in the auditorium of the University of Kansas this same "Pageant of Great Gifts"; and when they met again in two years, we gave "Wagthe'ce Shpi Vho", an Osage phrase which we hoped meant "So were we educated", in which the students of Haskell Institute developed the manner of educating the young Indian in the old days. Here were dramatized the story of the mother with her baby; the education as administered by the grandmother with her tales and folk lore; the hand game that taught the children skill and dexterity; the agricultural and domestic arts; the fasting and ordeal before a young man became a warrior; and to complete the family cycle, the manner of the ancient wooing and marriage.

On December 8, 1932, we were invited to appear at the Annual Convention of the American Vocational Association at Kansas City. For them, at the President's Hotel, we presented the "Pageant of Indian Arts and Industries", in which we dramatized the building crafts, the agricultural crafts, and the

domestic arts and crafts. From time to time we were asked for smaller efforts, and always there were students ready and anxious to present in pageant form the dances, music, legends and history of the people. It was always done as an educational project and presented with dignity and racial pride.

In November, 1934, the "Pageant of the Wa-Ka-Rusa"; celebrated the fiftieth birthday of Haskell Institute, the golden jubilee. For that many years it has grown in the golden valley of the Wa-Ka-Ruse, once the hunting ground of the Pawnee. Later, over its deep prairie grass, rode the Conquistadors; up its nearby rivers paddled the Franch. Lewis and Clark came this way. Zebulon Pike crossed the Wa-Ka-Rusa. Here two great trails passed each other after Jefferson bought Louisiana from Napoleon. Indian guides led the military over this ground to the Mexican border; the Civil War took its toll along the Wa-Ka-Rusa; the free spirit of Kansas was born near its banks. Through this very land marched the great Indian migrations into Kansas territory, later to be driven south to what is now Oklahoma. On such historic ground our school was founded to carry on the best traditions of both the red man and the white.

This pageant was presented to the glory of the Great Spirit of us all who guides through the centuries the destiny of man.

From many states Indians came to help us, and the most remarkable thing about the production of an undertaking that included almost a thousand souls was that without any coaching, without any real instruction, on the night of the pageant, three hundred visiting Indians in ceremonial dress appeared in the stadium and quietly and with the finest dignity, struck into the spirit of the thing and entered into the drama as though they were having a great racial and religious experience. This is what makes a pageant. In our audience on this night were many distinguished guests, among them the Honorable John Collier.

If it is pride of race that we wish to teach, if it is devotion to all that is best and cultural in Indian life, I know of no better way to present it than through pageantry. If the American public needs to be reminded of much that has been neglected in American schools, in American art and music, I urge the pageant as a medium for that instruction. There is a rich field for such endeavor. In those areas where the ancient rights are still observed, the need is not great, no doubt. But in that part of the United States where the Indian contribution has been forgotten or unsung, pageantry will do much to restore it.

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The Senate passed on July 30 a bill amending the California jurisdictional act of 1928 broadening the basis of the claim, but eliminating from the bill the controverted section concerning employment of attorneys. If approved in the same form as passed by the Senate the Attorney General of California will continue in full charge of this unit.

I. ELI TAIT

I, Eli Tait, was born at Metlakatla, B. C., November 16, 1872; and in the year of 1887 we moved over here on Annette Island, Alaska, to be Americanized.

Here our fathers built the little town of Metlakatla, Alaska, under the leadership of Reverend William Duncan. I went to school right along in this village and picked up a little education.

When I became a young man I worked in the sawmill at this place and later worked in the cannery; and also I was a mate or pilot on Mr. Duncan's steamboat or cannery-tender.

In the year 1918 I became a cripple with rheumatism. Two years later I landed a job of tallying fish in this cannery called the Annette Island Packing Company, and here I work every summer, until now.

When I could not work like a strong man I decided to learn how to carve totems and I got it. This is the job I am doing now. I support myself and my two children. I carve totems with my own hands and paint them. I use chisels and Indian tools which old Indians invented themselves. I make one hundred and sixty totems in a year.

It's funny that I know how to carve because I taught myself. No old Indian ever taught me how to carve totems, but I tried it myself and got it and it helps us buy our food.



EDUCATION IN IECW CAMPS

By E. A. Pritchard

IECW Supervisor

Training for leadership has been among the outstanding educational features of the Indian ECW camps. The camps as a whole offer adult educational opportunities of all kinds. Through this means a notable change has been observed in the morale of many Indians. Perhaps the most outstanding educational project was that of the Fort Simcoe School of foremanship and camp management held during the months of February, March and April, 1934. Of the fifty-seven students who attended these courses, there are now twenty-eight employed in foremanship positions, four on regular Civil Service wage status and eleven in camp manager positions. "Learning by doing" has been the watchword of the many varying educational projects.

Probably the next most important educational development was the team of three women who operated in the Jocko River camp, Flathead, and the Chapparral Creek camp on the Yakima Reservation. This team of three excellently trained women coupled with the field nurses at these reservations probably did more to raise the standards of living of the one hundred and sixteen families living in these two camps than any other force that is operating among them. This team of three Indian women headed by Miss Myreen Lawyer and

Jessie Jumping Eagle is still talked about in these two camps, principally with the wish that they might be returned to complete the good work which they started.

Of the reservations which did more or less formalized class work in the respective camps, the Hoopa Valley group probably made the most extended showing with eleven classes which extended from forestry to citizenship. Here the local day school teachers and the missionary volunteered their services for one hour each week and this work which was carried on during the winter of 1933-34 has left a definite mark at that place. During the early summer of 1933 Mr. Leo M. Walker, the Indian Service teacher of industrial arts voluntarily taught a group of eight men sufficient carpentry that they were able to construct our camps at that location with a high degree of efficiency under his leadership. These camps have some of the most unique accessories and arrangements of any to be found in the country. During the summer of 1934 a class of about twenty-five men were given thorough training under the direction of Mr. Carl Rivers, the Indian camp manager, in boxing which has rated them high places among the C.C.C. tournaments of California.

First aid courses and some beetle control measures were conducted at the Klamath Reservation.

At Warm Springs besides the first aid courses probably the outstanding work was the sanitation and domestic science educational work done by field nurse Mrs. Kelso in the He-he Mill family

camp where she persisted in her weekly demonstrations and classes for a period of fifteen months. Some instructions in forestry work were given by the local foresters in rather informal groups and for a period of about two months Saturday morning conferences were carried on at this point, but it was felt that the best method of giving these instructions was to be that of the combination of directing and "learning by doing" out on the project under the leadership of the project managers and foresters. Hereinafter this type of educational work will be referred to as a "project method".

Warm Springs has conducted an intermittent course in such recreational skill as follows: horse shoes, high standard volley ball, baseball and basket ball with results that have shown in their camp teams' contests both on and off the reservation. Probably the most interesting educational results have come to Warm Springs from the interest that the ECW staff has taken in the development of a unique conference technic which has been demonstrated.

Besides the above mentioned women's educational work at Chapparral Creek and the first aid courses which have been well done and given by Dr. Rider at Yakima, there were several courses given under the project method by foresters, mechanics and boss carpenters. As a result of one of the forestry courses a good museum of tree species is to be noted at the Schoolie Pasture Camp and the training of nursery workers by Forester Don Clark in connection with the Forest Nursery at Signal Peak camp. Another

unique educational project was the discussion groups, principally upon current events conducted at Surveyor Creek and Chapparral Creek camps by the camp manager. During the winter of 1934-35 three instructors were provided by the State Emergency Relief Administration who showed fair results with three small groups especially in commercial subjects.

At Colville the outstanding educational work was done by the foresters in their Saturday morning conferences and special talks given in the camps which were especially related to the projects being advanced by several camps. During the experimental demonstrations of the radio system during the summer of 1934 a school for radio operators was conducted to provide the operators for lookouts and camps, which project is fully reported in the Patrie report on the use of the radio at Colville, which is on file in the Washington Office. Notable also among the educational groups here were the conference discussion groups held at North Star Camp under the tutelage of Clarence Woodbury. During the summer of 1933, camp superintendent Verne Ray also conducted intermittent classes among the camp managers along the lines of sanitation, first aid, and recreational leadership.

At the Flathead Reservation, besides the above mentioned team of Indian women who conducted the courses at Jocko River camp, important educational work was done through the committees organized for camp activities at the Jocko River and Mill Creek camps.

At Jocko River each week for more than one year the National Forestry Service has provided weekly educational movies and instructorship for the entire camp personnel. At this camp there has been continuously conducted a two-room grade school for the children of the families, financed and supervised by the County Board of Education whose teachers have done much adult educational work in such types of activity as music, spelling, and some arithmetic. Plays and minstrel shows have regularly been conducted here in connection with the Thursday night community entertainments. The project method has also been intermittently used for the teaching of forestry technics and for about four months the forestry classes were conducted in the Saturday morning conferences.

Although the project method has seemed to have been very informal and spontaneous at times and its outcomes difficult to measure, due to its appeal to the immediate interests of the men, their immediate application have increased the efficiency in the work and the motives created for future instruction through correspondence courses, reading of text books, and the effort made to secure university courses through scholarships and so forth, in technical forestry, range management and engineering, that this method has special value for the types of individuals enrolled in the IECW.

LITTLE MOTHERS TRAINED IN CHILD CARE IN SCHOOLS



NURSERY SCHOOLS

By Cleora C. Helbing

Associate Supervisor of Home Economics

A few years ago nursery schools were unknown in the Indian Service. To-day nursery schools are being conducted in practically all of the large boarding schools of the Service and in many of the smaller boarding schools. There has been a real need for giving the older Indian girls instruction in child care and child development, since they soon become home-makers and mothers, and too, since they often have small brothers and sisters at home with whom they must live and help to train. The nursery schools are sponsored by the Home Economics Departments in the schools, and the instructors to date have been home economics teachers who have had special training in child care, child development and parental education.

The nursery school children are pre-school age, and come from the homes of the employees at the school. In most instances the children are of Indian descent, but in a few cases white children form a part of the class. The classes range from eight to twenty-five in number. The average nursery school period is from three and a half to four hours.

The lunch at noon is prepared by the class so that instruction may be given in proper food for the child, with special emphasis on foods to avoid, desirable food habits to establish, and child malnutrition. Once a week the parents are invited in for consultation with the students and teachers in charge. The parents are welcome to visit the nursery, but are urged not to interfere with the classroom routine in the presence of the children, even though they are exceedingly interested in the work being done.

In the child care course the primary aim is to develop an intelligent interest in the physical well being and comfort of the child. Briefly, the courses the Indian girls take covers instruction in pre-natal care, birth of the child, hygiene of the nursing mother, proper registration of the child's birth, physical care of the baby, such as bathing and exercise, rest and sleep, proper and comfortable types of clothing, characteristics of a healthy baby, food and food habits, lessons in safety, the community and the child, and the protection the government and states should provide for every child.

In the child development course, the main objectives are to teach an appreciation of happy, normal child development, and to teach the importance of helping the child to solve his own problems.

The nursery school is really nothing more than a child care and a child

development laboratory, where observations of the small child attending school can be carefully made by the older girls under the direction and guidance of an especially trained teacher. The first of each semester some time is given to instruction in nursery school routine before actual work is begun with the child. The class starts off with a study of the parents, the home and the neighborhood of each small member attending the school. Then the habits of the individual child are carefully studied. How and when to teach good habits, how to deal with lying, stealing, and other vicious habits, mental health, fear, anger, and "temper tantrums", jealousy, and sex education are just a few of the topics which come under discussion.

The fundamental drives underlying the character of each child, such as love of attention, power and affection are taken under observation when the child is in school.

The use of punishment, praise, and reward, bribes, threats, the value of profitable employment through the instruction of the use of toys and play occupy an important part of the program.

Finally, the girls taking instructions in a nursery school class learn how to tell stories to children. They study the educational value, the character development, and points to be considered, as well as actually telling the story. Indian girls are especially gifted in the art of story-telling.

In some of the schools this year the children helped to set their own tables for lunch, feed their gold fish and raise and care for their flowers.

The nursery school tries to give Indian girls definite information on how to guide and live with children, and how to increase their knowledge and responsibilities in managing their future homes in the most economical way where children are in the home, and on how a mother in the home could make her child's furniture without any money at all, since this furniture--chairs, beds, wash stands, bookcases and so forth--can be made out of wooden boxes and orange crates.

The greatest good which comes from teaching the above courses in the nursery school likely is that it increases the desire to have wholesome homes, and to give all children equal birthrights.



Nursery School Children Resting, Chilocco School

PRACTICAL EDUCATION

Written by Mr. Leo Powless, Assisted by the Instructor, Mr. Raymond G. Biron, Flandreau Indian Vocational High School, Flandreau, South Dakota. From the May, Oxy-Acetylene Tips

To some students the principles of applied mechanics leaves little impression but that of a considerable amount of advanced mathematics. The matter of personal experience is lacking in such a case. The theory of impact leaves in the student's mind nothing but a mathematical formula, until such times comes as he goes out and starts to use, say, a hammer. Driving a nail with a hammer is the first experience toward finding out actually what the mathematical formula may mean to him. The first time the hammer misses the nail head and the student cracks his thumb, his personal experience as connected with the theory of impact is a very real thing.

Likewise in the study of oxy-acetylene welding and cutting process, the study of theory can go only so far. Personal experience in carrying out the operation study is both desirable and necessary.

This is one of the reasons why the students of a Mid Western Indian reservation vocational school are really learning about the oxy-acetylene process. They study by doing. At this school many of the articles used in the every day life of the institution are made and repaired by the welding students. Garbage cans, for instance, are made by cutting a portion of an oil barrel after it has been thoroughly cleaned, and making a cover for it from eighteen gauge sheet iron. Old pipe is used for the handle. The whole job is done by oxy-acetylene welding and cutting. In this connection, the safety aspects of working on old containers or barrels are stressed thoroughly. The hows and whys of cleaning out possible refuse which might give off flammable vapors are learned by students themselves by actually doing the cleaning.

Park benches used on the institution grounds are made from old beds that have grown too rickety for their original use. Floor and table lamps, certain laundry, kitchen and bakery equipment, as well as many other useful things for other departments, are turned out by the welding students.

An annex for the cafeteria was made by the welding class. In fact, about all of the repair and maintenance work that can be done by welding for the whole institution is done by the students.

One interesting job in connection with this work is the fabrication of two incinerators to replace old brick ones. These incinerators were made out of an old boiler shell which was condemned. The whole job was done by means of the oxy-acetylene cutting and welding blow pipe. A rough cost estimate for this work shows that labor and materials come to about \$13.00 for both incinerators.

SIGN LANGUAGE HELPS IN SCHOOL

By Ruby N. Pierce

(Cayuga Indian)

On Friday afternoon we found ourselves in a little country schoolhouse, which the Indian and white children attended alike.

A little brown-skinned lass of about twelve years mounted the platform for a recitation:

"You say they all have passed away,
That noble race and brave;
That their light canoes have vanished,
From off the crested wave.

"And mid the forests where they roam,
There rings no hunters' shout;
But their names are on your waters,
You may not, you may not
You may not wash them out."

Trying to recite a tribute to her people, this little Indian found herself completely at a loss when she reached the last line, and looked quickly from right to left, as if she were to spy something which would give her a clue. She noticed one of her classmates moving his hands almost frantically in one direction, the symbol for water, which gave her the very clue she needed, and enabled her to finish her recitation.

Sometime ago they had an old-time spelling match at the school. The children formed lines on two sides of the room, in accordance with their grades, as Mrs. Walton had described, and as she suggested, each was given one word, which, if misspelled, was passed on to his opponent. This was done three times around the room when Mrs. Walton suggested that if one misspelled a word, he took his seat.

The suggestion was carried out, and soon we find only Hanna and Bob standing at their posts, and the keenest rivalry between them. Spelling always seemed easy for Hanna, but not for Bob, so by way of assisting him, his classmates by means of the sign language, gave him a clue at the very moment he needed it most. This Hanna had seen and naturally resented.

In this case, however, he was getting desperate and felt that it was his only hope, and when by her attitude Hanna seemed more determined than ever to

win, Mrs. Walton began giving the very words every school child has to fight most to master, namely the words, "receive", "deceive", and others similar.

The competition continued for a few minutes, until Bob was given the word, "conceive". He seemed nonplussed for a moment and looked at the teacher; then began: "c-o-n-" then stopped and looked toward his classmates for a clue, as Hanna had when reciting so long ago.

One of his classmates gave the sign "to see", and he took it for granted that the word was spelled "conseeve" and spelled it that way, with a triumphant look at Hanna.

The teacher shook her head and when she said "next", he gave a long sigh, and with bent head took his seat. Hanna with a very triumphant air spelled the word correctly and everyone applauded.

* * * * *

INDIAN CHILDREN IN PUBLIC SCHOOLS

By Samuel H. Thompson

The enactment of the Johnson-O'Malley Bill into a law has made it possible for the states to take on a greater responsibility for the education of Indian children in public schools. The Indian Office, through the Secretary of the Interior, now has education contracts with the States of California and Washington. The Act has been effective all this fiscal year in California, and has worked admirably both for academic instruction and welfare. It was a little late in getting into effect in Washington, but none the less effective in results. These contracts will be continued, and similar contracts are being considered for two or three other states. As a result of the Johnson-O'Malley Act, the States are giving better supervision of education and welfare for Indian children than has been possible for them heretofore, but the State Department Education is taking greater interest in the welfare of these Indian children.

There are approximately 100,000 Indian children in this country between the ages of six and eighteen. Of this number about 80 per cent are enrolled in some school, which is about the same proportion for children of other races in the United States. Of the entire number enrolled in some school, approximately 50,000 are in public schools--twice as many as were in public school six years ago. It is somewhat remarkable the way Indian parents, as well as Indian children, have responded to the efforts of the Indian Office to reduce the number of children in segregated schools and place them in public schools in the community where they and their parents reside. Indians, like other folks, prefer to have their children home.

'OLTAH EROSION UNIT

By Nancy Irene Funk Hager

Many things were being said and done on the Eastern Navajo jurisdiction about erosion work, since the Soil Conservation Service began its work in 1934. The older children, those in the sixth grade, were much interested and wanted to start an erosion unit of their own. An area back of the schoolhouse, within walking distance, was selected by the children where many different types of erosion were under way.

The boys measured off the land. They then decided how far apart the posts should be and how many would be needed. Since rock would have to be gone through in many places to set the posts, they chose steel posts as being the most practical. They figured the amount of fencing needed for the three sides of the area. One side of the area was a high mesa. They wrote a letter to the superintendent asking for the required amount of posts and fencing. They then made an order for the material which the superintendent sent. A name was needed for the area and the name "'Oltah" was finally chosen. "'Oltah" is the Navajo word for school.

After the fencing arrived, the boys began putting in the posts. This brought into use many different kinds of tools and their care. In many places rock had to be drilled for the posts, so a rock drill was borrowed from the coal miner for this purpose. No complicated tools were used because the boys would not have access to such at home. To get the corners, a six-eight-ten angle was made and from that the boys set the posts using only their eyes and a long stick to sight by. It is really surprising how straight they made the line by this method.

After the fence was put up, check dams were made in the arroyo and small washes. In a surprisingly short time silt began to collect and fill in behind the dams. Something like a hundred fifty check dams were made on the area. Pinon seeds were planted on some, while on others giant sunflowers were planted. Sudan grass was planted in some of the lower places in the area and in some of the small washes.

The Soil Conservation Service had sent packages of Chamisa, Winterfat, and Purple Verbena seeds. These were planted in named plots.

The boys, under the direction of the school farmer, went to the farm and made about two hundred fifty willow cuttings. These cuttings were planted in the washes and arroyos of the area. A great many of them are now growing and they stand a good chance to live through the hot summer.

The Soil Conservation Service donated about two hundred sprouted tamarisk cuttings. These too were planted in the lower parts of the arroyos and behind the check dams. Most of them are growing.

A daily record of the working time was kept and posted on a large time sheet. The boys pretended that they were receiving a certain sum for each hour's work. Computing time and wages provided an excellent opportunity for number work in simple fractions. An expenditure sheet was prepared on which were listed all the material and tools used with their cost.

When tools needed mending or sharpening, they were taken to the blacksmith shop or the carpenter shop and were repaired by the boys.

A collection was made last fall of all plants found growing on the area. These were pressed and mounted. They are to be identified by the Soil Conservation Service as soon as an agronomist has an opportunity to do so. Over fifty different plants were found on this small area. Since the area has been restricted from grazing, plants have come up this spring that were not there last fall.

Before beginning work last fall the class made a trip to the Frazer Area near Chin Lee, Arizona, over the week-end, to see the work being done there. The very badly eroded sections in this area showed the boys in a very decisive way the erosion dangers confronting the Navajo people.

During bad weather soil erosion matters were taken up inside, as range plants that poison stock and how they can be killed, and why animals eat them; range management and the possibility of banding small herds together into a large flock; prairie dog control and the reason for it; the damage done by the porcupine in this country and what should and can be done about it. They studied forests, also, and their importance, nature, influence on national life, destruction, and the need for reforestation. It was emphasized that Navajos must think about preventing further erosion on their land and remove the causes that have already done much damage. The dairy was studied, stressing particularly the goat dairy; poultry and its care and value to the Navajo home; insect and plant diseases; soil and its formation, care and nature; and plants, plant food, and plant growth.

During the time the boys were working in the area we found a great many fossil remains of prehistoric animals. These brought into discussion and study prehistoric animals and their relation to the soil and to us.

Stories related to the unit were read from various readers and story books. Material was used from numerous government bulletins, soil erosion magazines, "INDIANS AT WORK", and forestry publications, which were rewritten and made into reading lessons. Language was brought into the unit by composition and conversation. Geography was helped in a study about foreign lands and what they are doing to solve their erosion problems.

The major thought back of this entire unit was to show the boys what the land had once been, how they can save what they have and bring it back to greater productivity. The area will be kept free of stock for another year to allow the land to revegetate itself. After this the number of sheep which the land will support will be put into the area to show what can be done with controlled grazing together with controlled erosion. Next year the plan is to add more land to the experimental area and try to fill a dry dam that lies east of it. If this dam can be filled, an agricultural unit will be undertaken later.



REVIVING INDIAN ARTS AND CRAFTS THROUGH THE MAKING OF MARIONETTES
AT HASKELL INSTITUTE

By A. C. Monahan

Last year the Arts and Crafts Instructor, Miss Sibyl M. Malm, at Haskell Institute, asked the Indian Bureau for educational leave in order that she might study with Tony Sarg in New York City. This was likely the beginning of the development of a great art and craft not only in the Indian Service, but in the country at large. The project at Haskell Institute this year has been the making of Indian marionettes. Miss Malm has very graciously furnished the information and pictures which follow. The puppets were made and costumed, the stage built, the scenery designed and painted, and an Indian legend produced along with Indian songs and dances, all by Indian students.

This unique project has been very effectively carried out by a class of boys who made the marionettes. The heads of the marionettes were made of plastic wood, which were first modeled in plasticine and then cast. The bodies were of balsam and pine wood very beautifully carved. The carving on the arms, legs and hands were very detailed even to the finger nails.

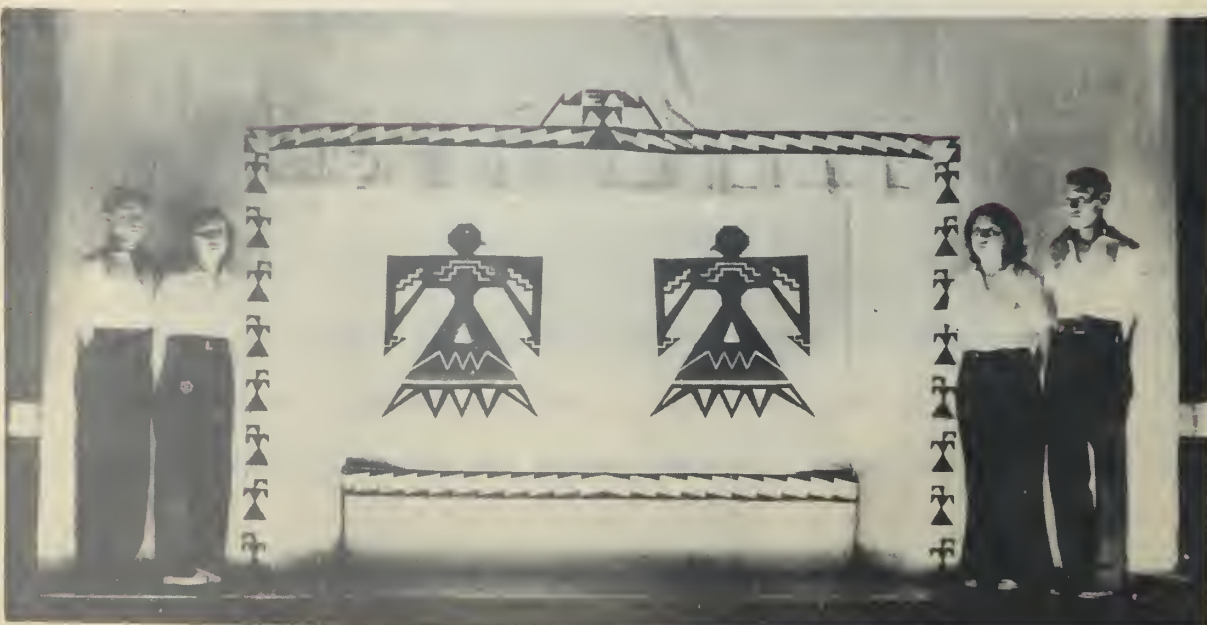
The costuming of the figures was carried out by the girls in the class. All were very typically dressed in plain Indian costumes. Many of the students brought pictures of their people from which many of the designs were taken. Even Indian tanned skins were used for many of the costumes.

The stage was planned and drawings were made in the mechanical drawing class. After it was built, Paul Goodbear, a Cheyenne student, designed and painted the drops. Three scenes were used; first, an Indian village; second



At left, Puppeteers Working On
The Bridges.

Below: Puppeteers And The
Stage. Kenneth Scott, Creek;
Maggie Kewasium, Potowatomi;
Bessie Matlock, Pawnee; Stannard
Wiles, Kickapoo.



an outdoor scene and third, the Sun Lodge. The front curtain was designed by Maggie Kewaskum, a Potawatomi student, and carried out in monk's cloth with the design of swallows, lightning and the thunder bird in black felt. The proscenium curtains were designed by Elizabeth Washakie, a Shoshone student, and carried out in black, red, white and blue appliqued felt. The design was a large thunder bird on each curtain.

Puppeteering was started as soon as the stage was completed. This is one of the most important details of a good marionette production and requires a great deal of practice and skill, but the students found it so interesting it was almost play.

The Indian legend selected was Scarface from the Blackfeet Tribe. The first scene was a typical village of the Blackfeet with a sun shade and a tepee in the foreground. The second scene was of the northern country inhabited by them with the mountains in the distance. The third scene was the Lodge of the Sun at night. The fourth scene was again the Indian village. These scenes were enhanced by the lighting effects due to Joe Wesley, a Chippewa student.

Some of the interesting mechanical details were the old chief calmly smoking his peace pipe, the drummer beating his drum and the battle with the pelican.

One of the highlights of the program was the Indian dances. The dancer was dressed in the typical modern dance costume. His dance was very realistic. He was even made to dance like one of the students at Haskell. Kenneth Scott, a Creek student, was puppeteer.

VOCATIONAL TRAINING FOR BOYS

By J. Norman Spawn

The core of the educational task is to aid the student to acquire insights, attitudes and skills with which to face the problems and responsibilities of life with courage and understanding. The desire to work and skills with which to earn a reasonable standard of livelihood are fundamental to the welfare of the Indian youth.

Agricultural and industrial education in the Indian schools seeks to train Indian young men by giving them real tasks rather than pseudo jobs, by bringing them up against the real problems of making a living and establishing and maintaining homes, rather than studying about them in the class room.

This is done by taking advantage of the many training opportunities offered in the maintenance and operation of the Indian agencies, boarding schools, employees quarters and outside jobs on the reservations. The boys of the Phoenix Indian School received many lessons in real life when they constructed in its entirety the Salt River Day School.

These boys not only learned the skills connected with the building of a school plant, digging the foundations, making the concrete blocks, doing the masonry, carpentry, plastering, plumbing, heating and electric wiring, but they had the educational experience of contributing to the welfare of the community and the education of their own people.

Many of the instructors in industrial education are themselves Indians who have gone out into industry, made good, and returned to teaching positions. Their practical experience gives them a teaching technique of working with the student on the job and helping him to do an efficient and workmanlike job.

Boys in vocational courses have built homes on the reservation, screened houses, repaired furniture and performed many tasks requiring considerable skill.

Short term courses have been held during the year at various centers throughout the Indian country. These courses have included the operation, repair and maintenance of graders, tractors, trucks, air compressors and rock drills. The instructors for these courses were supplied by the manufacturers of the various types of equipment from their own instruction and general maintenance force. This insured the very best and most practical method of instruction for the

Indians. Young men from among the IECW camps, PWA, Irrigation, agency and school employees were selected and detailed to receive instruction in these courses. This has been an excellent piece of in-service training. Other short term courses are being planned for the fall.

During the summer, special courses are being conducted in the non-reservation schools for adult Indians and older students. Most of these courses are planned in two week units and students may take from one to three units, depending upon how long they are able to remain at the school. The courses being provided include among others, household mechanics, concrete construction, farm mechanics, camp cooking, rough carpentry and related subjects, and all types of agricultural instruction.

A wide variety of courses are offered to Indian young men, to provide them with stimulating glimpses of various occupations and to give them rather broad training in the use of tools. It is not expected that any large number will become skilled tradesmen but that all will be aided in developing a better standard of living. Among these courses are: Dairying, fruit and grain farming, gardening, poultry raising, stock raising, dry and irrigation farming, soil erosion control, farm mechanics, printing, sheet metal work, welding--both acetylene and electric, wrought iron work, auto mechanics, carpentry, painting, plastering, cement and concrete, shoe rebuilding, harness repairing, stationary engineering, electricity, blacksmithing, plumbing, pipe fitting, jewelry making, cabinet making, arts and crafts, barbering, tailoring, cleaning and pressing and repairing.

Indian youths have done good jobs when the opportunity for work presented itself. In the years ahead the Indian young man must find his fullest life through work, industrial or agricultural. It is the function of the vocational course to train for that day.

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BOY SCOUT JAMBOREE

Enormous preparations are being made in Washington, D. C., for the entertainment of 30,000 Boy Scouts. Butter colored tents line the slopes of the Potomac. Tens of thousands of pounds of chicken and beef are being catered for. Two hundred Indian scouts are expected, among them several Eagle Scouts. Some of the best scouting is done by the Indian boys, as might be expected.

AN INDIAN GIRL SCOUT CAMP

Few will dispute that a happy and successful all-Indian Girl Scout camp is an event of importance in the history of American youth. Girl Scout camping is widely recognized as one of the most satisfactory of the Girl Scout gifts. It is a happy circumstance, therefore, that this gift is now being shared with true Americans, whose ancestors taught the early settlers so much that they needed to know of stream, wood and animal lore.

Oklahoma has the distinction of being the first state to witness all-Indian Girl Scout camps. This is only natural, for about a quarter of the 1200 Indian Girl Scouts in the United States live in Oklahoma. It may come as a surprise to many of our readers to know that no less than seventeen states have one or more than one troop of Indian Girl Scouts.

American Indian Day falls on the fourth Friday in September. Local councils near Indian Schools may find it feasible to arrange for one or more of their troops to visit an Indian Girl Scout troop. Some Girl Scout



Indian Girl Scouts At Their Camp At Craterville Park.
Picture Presented To Commissioner Collier By The Ft. Sill School Girls



Center: A
Seminole
Grandmother
And Her
Schoolgirl
Granddaughter



Above: Seminole
Girl Scout Clean-
ing Up After The
Christmas Play



Above: Two Young
Seminole Bathers
At A Scout Picnic
On The Beach



Left: Semin-
ole Girls And
Teacher's
Daughter At
Beach Picnic

Right: Young
Seamstresses
Mending The
School Flag



troops already correspond with Indian Girl Scouts and exchange little gifts. One can imagine the delight with which a doll papoose, snugly strapped to her board in a pocket of elkskin, is received in a white troop. According to Cactus Points, bulletin of the Cactus Region, "some of the best Scouting in the region is being done in the Indian schools; these schools have much to give to the program in the way of arts and crafts."

The states where Indian Girl Scouts are to be found are as follows: Oklahoma, North and South Dakota, New Mexico, Arizona, New York, Wisconsin, California, Montana, Oregon, Utah, Colorado, Minnesota, Nebraska, Kansas, Idaho, and Wyoming; Alaska has five troops.

There are about three hundred registered Indian Girl Scouts in Oklahoma. The first all-Indian Girl Scout camp was held in that state in 1933, under the sponsorship of the Riverside Indian School at Anadarko. It was necessarily something of an experiment. The reasons for this are obvious if the facts are examined. The schools from which the girls come are for the most part Government schools. Since the lives of Indian girls in these schools are very much guided, it was felt that during their first camp they might not be ready for the individual and group responsibilities implied by a full-fledged patrol system. The application of a limited part of the Scout program was so great a success, however, as to indicate that the camp could make good a full use of the patrol and Court of Honor system. And so it proved.

The choice of camp activities was left to the girls. As they grew accustomed to this new experience, they began to enjoy making their own decisions and appeared to delight in the sense of responsibility. The program included archery (a great favorite), swimming, hiking, trail cookery, pioneering, first aid, nature study, games, singing, folk dancing, dramatics, handicraft, sketching - and in a few cases guitar lessons:

One of the most popular camp fire activities was the performing of the "stomp dance". This is a circle dance, with a shuffling step. The leader sings the rhythm, and it is answered by the long line of dancers. More complicated is the "rabbit dance" which is done in couples with a lively running step.

As to vocations, the older girls expressed desires mainly to be teachers, social workers, nurses, and Scout workers - all among their own people. One preferred to be a beautician, another a secretary, and a third modestly enough planned to be a laundress.

An interesting feature of the camp is that part of each girl's fee was made payable in barter. In its zeal to do its share, one school sent a carton of cod-liver oil, the purpose and disposition of which will always remain a mystery! Other supplies brought by the campers included such romantic items as stalks of bananas, a hundred cabbages, thirty-five pounds of bacon, one hoop of cheese, AND five gallons of ice cream.

THE NORBECK AMENDMENT AND DEFICIENCY ACT

Both victory and defeat for Indians marked recent legislative action. For victory, the noxious section two of the Deficiency Act was stricken from the Senate Bill. For defeat, the Norbeck Amendment, making Indians eligible to receive benefits from the Social Security Act was thrown out by the House conferees in spite of the valiant effort made by the Senate conferees to keep it. The sponsor of the bill, Senator Peter Norbeck, expressed himself concerning defeat on the Senate floor Wednesday, July 17, as follows:

"I very much regret, indeed, the way we treat the Indians, because they are so helpless. Whole families of them have been living on a dollar a week. We have now begun to recognize that we took away their lands from them without just compensation and have passed eighty or ninety statutes providing that they may sue.....

"I am pleased to say that the Senate Appropriations Committee did not take the view of the House; but we know that the House is going to insist on its proviso. The Senate committee felt that it was legislation on an appropriation bill, and therefore improper. They felt that it was entirely too broad, too unfair in its basis, so the proviso was stricken from the appropriation bill by the Senate committee. Whether or not we are going to yield on that too, I do not know; but I hope that even the Indians may be given a little consideration. The older Indians who have lost their hunting grounds and their opportunity to make a living by agriculture, and who are living on reservations that do not produce, have simply been told to starve; and even now in this bill they are simply told, "We shall take care of everybody else, but not the Indians."

Every effort was made by the friends of the Indians in the Senate and by the Indian Bureau to have the Indians participate as they should in the Social Security Act. There is some consolation, however, that section two of the Deficiency Bill has been stricken out. Had this remained in this section would have had a very far-reaching and disastrous effect upon any Indian claims.

Opposition of the Indian Office, the Department, attorneys and others to Section 2, Title I of the pending Deficiency Bill resulted in the elimination of that section from the bill upon recommendation of the Appropriations Committee of the Senate. This section, inserted in the bill contrary to the rules of the House which prohibit legislation on appropriation bills, was protected by special rule in that body. Its enactment would without doubt nullify many legitimate Indian claims now pending in the Court of Claims through pyramiding of gratuity appropriations and charging them as offsets against the Indian claims. The section would have been particularly harmful to the Five Civilized Tribes inasmuch as gratuity offsets under existing statutes are not permissible. Final action has not been taken but it is hoped that with the opposition that has developed this objectionable section has been permanently removed from the Deficiency Bill. As a minimum, a greatly improved amendment can be hoped for.

NEW CONSTITUTIONS

News coming from many different sections indicates that the Wheeler-Howard Bill is rapidly being transformed from a theory into a living, active fact. Two delegates of the Assinaboine-Grosventre of Montana are at present in Washington, formulating their constitution. They are in full accord with the spirit of the Wheeler-Howard Act and are preparing to go through with the program which will make large tracts available for grazing instead of splitting them up and checkerboarding them through heirship problems. The way in which they have grappled with their difficult and perplexing problem does great credit to their common sense. They have seen the advantages which the Wheeler-Howard Bill offers them and are taking advantage of them. Among the things they are in process of doing is forming cattle associations, using the credits which are available under the Wheeler-Howard Act.

From a far distant point comes news of another completed constitution. That is of the Eastern Cherokees of North Carolina. This interesting and progressive group of Indians is that remnant of the Five Civilized Tribes which refused to take the "trail of tears" and which fled to the mountains resisting the Federal troops. From the Plains Indians come the news of five more constitutions under way. They are already far advanced in formulating them, and will shortly be ready for discussion with representatives of the Indian Commissioner, John Collier, by July 25. The constitutions have been produced by the Sioux of Rosebud, Pine Ridge, Standing Rock, Lower Brule and Cheyenne River. The rapidity with which the Reorganization Act is being translated into a world of action shows a new life springing up among those Indians with wisdom to understand its significance.

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INDIAN PENSION BILL

The Senate on July 29 passed the Indian Arts and Crafts Bill. A companion bill has already been reported to the House and it is hoped that final action will be taken on this legislation during the present session of Congress.

The bill sponsored by Senator Norbeck of South Dakota, to provide old age pensions for Indians of one-quarter blood or more who have reached or hereafter will attain the age of sixty-five, was passed by the Senate on July 30. This bill will give a pension to Indians reaching the required age in an amount, sufficient when added to independent income, to insure such Indians the sum of \$30 per month. It is estimated that the cost to the United States for Indian pensions, if the legislation is finally approved, will approximate \$2,000,000 annually.

FROM IECW FOREMAN REPORTS

Work On Drift Fence At Carson School. The work on the drift fence at Morgan Canyon has progressed very well this past week. All that is left to do is the installation of the cattle guards and the fence gate and necessary signs to warn motorists of the fence crossings.

The above cattle guards will be installed at a later date and the crew will be transferred to the drift fence which runs from the Pyramid Island to the eastern boundary fence; this transfer will be made Monday. Floyd L. Justus.

Erection Of Wind Mills At Sells. Pete Siquieros (Indian Foreman) erecting wind mill at Walls Well and developing well at Covered Wells Mission.

W-13. Good progress was made this week by this crew completing all work on the erection of windmill at Walls Well. This work was completed Wednesday of this week.

W-12. Excellent progress was made during the past week on excavation for the well housing and removing corral which will be constructed around the new stock trough one hundred and fifty feet from the well. George R. Borsemann.

Good Spring Development At Paiute. We have finished three projects this week and I am pleased to say that we have money left over from each of the individual project allotments and in one project we

saved over fifty per cent of the money allotted on the project. The efficiency so far for this reservation has been practically one hundred per cent and we are always striving to do better.

The work consisted mostly of spring development and also some stock trail work. The stock trail has been completed and is ready for use at the present time. The springs that have been finished have all turned out more water than was at first believed possible and some of them have been made to give twice the water that they have in the past. As a whole it has helped the reservation a great deal as some of the springs were only mud holes before working on them and now those that are completed are all covered and there will be no more cattle lost on account of mud or sink-holes as there has been in the past.

Most of the boys enjoyed a very happy holiday over the Fourth of July. One of our ECW boys was matched with a white boy for a boxing match and a quite a few of the boys from the camp were out to see the match. They were all rooting for him and incidently he won the match. Some of the fellows were down to Flagstaff, Arizona to see the Indian celebration there and those that went had a real good time. William V. LeMay.

Fencing At Rocky Boy's. The bunk house is completely finished except for putting up half of the bunks. We do not have them available and as they

are of varied lengths it was impossible to build them.

The fence crew is on the job again, and although no fence was completed the fence posts were cut and holes were dug. This fencing is in quite rough country and a four-horse team is necessary to efficiently carry on the work. One hundred-forty post holes were dug and two hundred posts were cut. The posts have to be transported by team to the work. Britten Clair.

Some Good Baseball Teams At Southern Navajo. We still think we are due some publicity about our baseball team. Our first team played a doubleheader with two of the best teams in the district--winning both of them. First game with Gamarico Miners, won 7 to 6. Second game with Gallup Merchants, won 15 to 2. Our second team played at Fort Defiance--defeating Fort Wingate 7 to 6. Our third team played at Lupton--losing to Enterprize, 12 to 9 in ten innings. L. H. Helman.

The Indians Are Good Fire Fighters At Sacramento. A fire broke out Saturday, June 29 at 4:30 p.m., and burned over approximately four hundred acres of range and forest land. As there is an unusually heavy feed crop this year the fire burned very hot and was hard to control. The feed destroyed is a decided loss to the Indians as cattle is the main source of livelihood for this reservation. Fifteen of the IECW men were unfortunate enough to come out of the high country for Saturday and Sunday and worked on the fire. Fifty CCC boys from the Springville, California camp and twenty-five men

from the Veterans' Camp at the Maxim Ranch near Lemon Cove, California helped bring the fire to terms.

Several Indian children under twelve years of age were the best fire fighters I had on the line. These boys surely are smoke eaters and mighty good fire fighters. I am willing to put these Indians up against any fire crew in existence. They surely are wonderful fire fighters and their endurance apparently is unlimited. They worked two days and nights and were still on the go when relieved by fresh men.

Sandwiches and coffee were served at all hours on the line and at the fire camp. Homer Carson.

Plans For Organizing Under The Wheeler-Howard Act At Flathead. On Tuesday, Supervisor Holst visited the camp and explained to a group of almost a hundred Indians, the plans for organizing the Flathead Tribe under the provisions of the Wheeler-Howard Bill. After his talk, Supervisor Holst invited questions and discussed with the Indians the steps necessary in obtaining a charter.

This week the Mill Picket Truck Trail extension was completed except for some sloping to be finished by the grading crew. This truck trail is a fine piece of road construction, giving fire protection to a large scope of well timbered country and extending to the reservation boundary.

Work was also begun on the Bassoo Ridge truck trail and the preliminary work was started on a fencing project along six miles of western reservation boundary. Gerrit Smith.

